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## BASIC BELIEFS.

I seek protection in Allaah from shaitaan, the cursed one.

In the name of Allaah, the Most Beneficent, Most the Merciful.

**THE FIRST KALIMAH.**

Kalimah Taiyyab - Declaration of Faith.

Laa ilaaha illallaahu Muhammadur-Rasulullaah.

There is no deity(worthy of worship) except Allaah. Muhammed (Sallallaahu Alayhi Wasallam) is the Rasul- Messenger of Allaah.

**THE SECOND KALIMAH.**

Kalimah Shahaadat - Declaration of submission and evidence.

Ash hadu Allaah ilaaha illallaahu wa ash hadu anna Muhammedann abduhu wa Rasuluhu.

I bear witness that there is none worthy of worship except Allaah, and I bear witness that Muhammed(S.A.W.) is His devotee and His Rasul- Messenger.

**THE THIRD KALIMAH.**

Kalimah Tamjeed - Declaration of Allaah's Glory.

Subhaan Allaahi Walhamdu lillaahi, wa laa ilaaha illallaahu wallaahu Akbar, walaa haula walaa quwwata illaa billaa hil Aliyyil Azeem.

Glory be to Allaah and all Praise is due to Allaah. There is none worthy of worship except Allaah. Allaah is the Greatest. There is no Power and no Strength except with Allaah, the Most high, the Great.

#### **THE FOURTH KALIMAH.**

Kalimah Tauheed - Declaration of the Oneness of Allaah.

Laa ilaaha illallaahu wahdahu laa shareeka lahu. Lahul Mulku walahul Hamdu yuhyi wayumeetu bi ya dihil khair, wahuwa alaa kulli shay in Qadeer. There is none worthy of worship except Allaah, Who is alone and Who has no partner. To Him belongs the Kingdom and for Him is all Praise. He gives Life and causes Death. In His hands is all good and He has Power over everything.

#### **THE FIFTH KALIMAH.**

Kalimah Raddi Kufr - Rejection of Atheism.

Allaahumma inni a uzu bika min an ushrika bika shay awwa anaa a'alamu bihi, wa astagh firuka limaalaa a'alamu bihi tubtu anhu wa tabarra'tu minal kufri wash-shirki wal ma aasi kulliha aslamtu wa aamantu, wa aqoolu laa ilaaha illallaahu Muhammedur-Rasulullaah.

O Allaah! I seek protection in You, that I do not join any partner with You knowingly. I seek Your forgiveness from that which I do not know. I repent from its ignorance. I free myself from disbelief and from joining partners with You and from lies and from all sins, I submit to Your will and I believe and declare that There is none worthy of worship except Allaah and Muhammed (S.A.W.) is the Rasul- Messenger of Allaah.

#### **THE SIXTH KALIMAH.**

**Imaan-e-Mujmal** - Concise Belief.

Aamantu billaahi kamaa huwa, bi asmaa ihi , wa sifaatihi, wa qabiltuhu jami a ahkaamihi.

I believe in Allaah, as He is, with His names and qualities, and I have accepted all His orders.

#### **THE SEVENTH KALIMAH.**

**Imaan-e-Mufassal** - Detailed Belief.

Aamantu billaahi wa malaa ikatihi, wa kutubihi wa Rusulihi wal yow mil aakhiri wal qadri khairihi wa sharrihi minallaahi Ta'aala wal ba' athi ba'dal maut.

I believe in Allaah, His Angels, His Books, and His Messengers, and in the Last Day(of judgement) and that the power of good and bad is from Allaah and in life after death (resurrection).

**HADHRAT MUHAMMAD**  
**(Sallallahu alayhi wasallam)**  
**The Last Rasul of Allaah**

All Praise to Allaah who made us in the Ummat (nation) of the Last Rasul (Messenger), Hadhrat Muhammad (Salallahu alayhi wasallam), who came with the last Kitaab (Book), Al-Quraan, the final Shariat (Code of Law). Glory be to Allaah, who chose the Sahaabah (Companions) for Hadhrat Muhammad (Sallallahu alayhi wasallam), who received, practised and propagated the DEEN (Religion) of Islaam.

**Definition of Ilm (Knowledge)**

When a known factor informs one of the unknown, and when the unknown fact becomes known then this is called Ilm. Details such as the length, size, width, breadth of Nuh's (Nooh) (Alaihis-Salaam) ark is called "Maloomaat" or information.

**Hadhrat Muhammad (Sallallahu alayhi wasallam)**

Hadhrat Muhammad (Sallallahu alayhi wasallam) was born in 570 A.C, in the Blessed City of Makkah in Arabia. From birth he was blessed with noble qualities. He pondered over the numerous problems facing mankind. He contemplated and meditated in the cave of Hira on Mt. Nur. He received Divinely Protected Revelation (Wahy) at the age of 40. He announced his Prophethood (Risaalat) to his community to accept 3 fundamentals which every Nabi (apostle) and Rasul (Messenger) conveyed, viz:

- 1.To believe in Tauheed (Unity of Allaah)
- 2.To believe in his Prophethood
- 3.To believe in the Aakhiraat, the Day of Resurrection and Accountability. These are called Usul-e-Deen (Principles of Deen), towards which every Nabi - Adam, Yunus, Dawood, Sullmaan, Musa, Haroon, Isa, (on all be peace) called.

When he started calling towards Allaah and Islaam, he and his devoted Sahabah (Companions) were faced with untold and unbearable hardships, resulting in the migration to the Enlightened City of Madinah.

Within a span of 23 years the message of Islaam was conveyed by Hadhrat Muhammad (Sallallahu alayhi wasallam), and acted upon. Makkah was conquered and practically the whole of the Arabian Peninsula started seeing and accepting the beauty and the enlightenment that came with Islaam. At the age of 63, he left behind a

complete Code of Law, a perfect example of this Code, a pleasing conduct, a noble path, a definite belief structure, a natural system of mundane life and a method of worship and devotion so simple and specified, that anyone who looked towards it for direction found it easy to comprehend .

### **Hadhrat Muhammad (Sallallahu alayhi wasallam) the most important human being:**

Hadhrat Muhammad (Sallallahu alayhi wasallam), the known being informed us about Allaah - His unity; His qualities; the Aakhirat (Resurrection, Accountability, Heaven, Hell); the life in the grave; Angels; Jinns; the Pul-Siraat (bridge); the major and minor signs of the hour and about that which is good for us and leads to Jannat(Paradise), and that which is bad and leads to Jahannum (Hell).

Hadhrat Muhammad (Sallallahu alayhi wasallam) told us about all these and much more. He is our spiritual mentor. He informed us about all that which pleases Allaah and about that which displeases Allaah.

Thus he is the most important human being in our lives to be honoured, loved, respected and defended at all costs and at every moment.

### **Some Basic Teachings on Prophethood**

#### **A Nabi (Apostle)**

A male, divinely appointed chosen person who conveyed the word of Allaah to the people. One who called towards Allaah, received revelation and is masoom( free and innocent from sins).

A Nabi is different from a Rasul in that he does not receive a new Code, law or Book.

#### **A Rasul (Messenger)**

A male, divinely appointed chosen person who conveyed the word of Allaah to the people. A Rasul is one who received a new book, law and Shariat. He received revelation and is also masoom.

A Nabi and a Rasul are born as such. They are born Muwaheed - (believing in the unity of Allaah). They are never indisposed. Once a Nabi or Rasul, always a Nabi or Rasul. Supernatural acts which they do through the will of Allaah are called Mujizaah (Miracles). Their dreams are divinely inspired commands of Shariat.

#### **A Wali (Saint)**

A male or female pious religious "friend" of Allaah obtains proximity to Allaah by striving and devotion. A wali is not appointed nor masoom and can be indisposed. He may be a wali on one day and a villain on the next or vice versa. Supernatural acts at their hands, through the will of Allaah are called Karaamat. Their dreams are not divinely inspired commands of Shariat.

## **Hadhrat Muhammad (Sallallahu alayhi wasallam)**

He is the last and final Rasul of Allaah. He was given the Qur'aan, the last and final book of Allaah. He is masoom. After him there is no new Shariat, no Kitab (book) and no wahy matloo, (often divinely protected recited revelation). All previous religions were abrogated with his coming. Deen is now complete and perfect. There is no room for additions or subtractions in the fields of worship, prayer and devotion. The principles of every aspect of life, be it political, social or economical have been specified. These are used constantly used to develop a healthy, practical, harmonious society to suite the times of our lives.

No person after Rasulullaah (Sallallahu alayhi wasallam) can claim Prophethood, or say that he/ she is receiving divine revelation, or has a new book, or has come with a new religion. Hadhrat Muhammad, (Sallallahu alayhi wasallam) preached Islaam, the religion of peace as propagated by Hadhrat Adam (AS), the first Nabi and human being on earth.

## **Our Responsibility**

Since Hadhrat Muhammad (Sallallahu alayhi wasallam) is the person who showed us the faith of salvation and took us from the known to the unknown, and who gave direction to our aimlessness. We should follow his way, adhere to his life, conform to his method, emulate his noble character, tread his footsteps and subjugate our whims and fancies to his course by accepting and propagating the Deen of Allaah.

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## **ALLAAH**

## **Ambiyaa - Prophets (Alaihis-Salaam)**

Ambiyaa (Alaihis-Salaam) from the time of Hadhrat Adam (Alaihis-Salaam) were Muslims who preached Islaam in their respective times. All Ambiyaa (Alaihis-Salaam) were innocent (masoom) and divinely appointed human beings who successfully delivered their messages.

Lastly and finally in the chain of Prophethood came Hadhrat Muhammad (Sallallahu alayhi wasallam) who came with the very same message of all the previous Ambiyaa (Alaihis-Salaam) which is:

1. Tawheed - Belief in the oneness of Allaah
2. Risalaat - Prophethood-each Nabi/Rasul called to his Prophethood
3. Aakhirat - Life after this worldly life.

Hadhrat Muhammad (Sallallahu alayhi wasallam) informed us about our Rabb, Creator, Provider, Nourisher and Sustainer. The All Powerful, All Knowing Allaah. The one Allaah with no partners and no substitute. Hadhrat Muhammad (Sallahu alayhi wasallam) also informed us about the entire un-seen.

## **Seeing is believing**

Our simple belief that Allaah exists depends on the information that Hadhrat Muhammad (SallAllaahu alayhi wasallam), the last Rasul of Allaah gave us.

Most of us have not seen the atom, proton, electron or light current, but so many people have informed us about these that we cannot refute their existence.

Similarly the doctor accepts the complaint of pain from a patient. Neither the doctor nor the patient can see or even measure the pain. But there is belief of its existence. Similarly, the patient believes the doctor who informs that there is a pimple or boil on his posterior. The patient accepts this without actually seeing it. This proves that the theory of seeing is believing is fallacious. Our honest, trustworthy Nabi informed us about the existence of Allaah, and about His Oneness and His numerous qualities. This is sufficient proof.

## **Allaah's Qualities**

Our Nabi also informed us about His qualities which are ;

- 1) He is one and has no partner, children, father or mother. He is not dependent on any one or thing, everything depends on Him.
- 2) He has no shape, size, length, or breadth.
- 3) He was, is and will be.
- 4) He is the only All Knowing. He does not forget or remember. His decision is final. He does not suffer from ignorance, nor does he sleep nor slumber. He has control over all things. He hears without ears, and He hears everything simultaneously. He sees everything without eyes. He sees the black leg of a black ant, under a black stone, deep down in the oceans, in the darkness of the darkest night. He also hears the sound of the movement of that ant. Nothing happens without His command. No leaf from a tree falls without His will. He alone answers the call of prayers. He gives cure, dignity, humility and honour to whomsoever He wishes. He Helps and aids whom He wants.
- 5) Nothing is compulsory on Allaah. He is above question. He fulfils His promises. Allaah gives success with or without means . He may cause defeat to those with means and grants success to those without means. Everything is in His hands. He is the only One who fulfils needs and listens to our supplications.

## **Allaah exists**

Every book has an author, every building has a builder, every machine has an engineer. Similarly, every building has an architect and behind every arrow there is an archer. If such minor creations of mankind need such planning and supervision, how can this entire universe come into existence and maintain the complex elements within its vast colossal sphere with no plan, no architect, no design, no goal, no purpose, no direction and no cause!

Muslims believe that this entire universe is created by Allaah, our Rabb, Creator and Provider who is neither bound by the restrictions of time, space or human needs. Alhamdulillah! Praise be to Allaah!



## **Imam Abu Hanifa (R.A.) and the Atheist Group**

Once a group of atheists came to Imam Abu Hanifa (R.A.) with the intention of killing him. Imam Sahib asked them their opinion of a person who says that he saw a sailing ship which automatically moves the goods from one side of the ocean and deposits it on the other side and moves through the waves without a captain. They replied that this is against intelligence and no intelligent person will accept it.

Imam Sahib said "Shame upon our intellect that we will accept that a ship cannot move by itself across the ocean without a captain, but we accept that this universal ship is without a captain or guide". Everyone was astonished at this deduction and all repented and accepted Islaam.

## **Imam Maalik (R.A.) and the face.**

Someone asked Imam Maalik (R.A.) what is the proof of the existence of the Creator ? He said "Look at man's face, how small it is and although it has eyes, a nose, ears, tongue, cheek and lips, yet every face is different from another and one voice is not similar to another, and one person's movements are not similar to another. This is the creation of Allaah, Who has given each one's face special characteristics. It is not the result of some non-sensible matter.

## **Imam Shaafi (R.A.) and The Mulberry Tree**

The famous jurist Ash-Shaafi (R.A.), was asked' *"What is the proof for the existence of Allaah"*.

He replied:

"The leaf of the mulberry tree , its colour, smell, taste and everything about it seems one and the same to you. But a caterpillar eats it and, it comes out as fine silken thread. A bee feeds on it and it comes out as honey. A sheep eats it and it comes out as dung. Gazelles chew on it and it congeals, producing the fragrance of musk. Who has made all these different things come out of the same type of leaf?"

## **Imam Hambal (R.A.) and The fortress**

Another famous jurist, Ahmed Ibn Hambal (R.A.) was also asked the same question and he said:

"There is this strong, smooth fortress. It is completely enclosed. It has neither door nor window. It looks like white silver on the outside and like pure gold on the inside. While it is in this state, suddenly its walls begin to crack and crumble and out comes something alive which can hear and see. It looks beautiful and gives off a pleasing sound".

He was referring to an egg and the birth of a chick.

## **The Atheist**

A conversation took place between the leader and scholar, Ja'far as - Saadiq (R.A.) and an avowed atheist. Ja'far asked the person ?

“Have you ever travelled on the sea?”

“Yes. ”

“Have you experienced its terrors?”

“Yes, indeed! One day while we were out at sea a terrible hurricane blew up and smashed our ship. Several sailors perished, I clung to a raft of the ship but it was soon snatched away. I was thrown about in the stormy sea and eventually I was tossed up on the shore. ”

“When the storm broke,” Ja'far commented, “perhaps you first relied on the ship and the sailors for your safety and then on the raft which saved you for a while. But when all these went, did you resign yourself to death or did you still hope for safety?”

I hoped for safety”

“On whom did you hope for safety?”

The man was silent and Ja'far said:

“The Creator is the one on whom you placed your hopes at that time. And He is the one who delivered you from drowning”.

After this conversation, the atheist was no longer an atheist.

## **The Nomad**

A desert nomad was asked about the existence of Allaah.

He said:

“Camel droppings point to the existence of a camel. Footprints on the sand tell of a traveller. The heavens with its stars, the earth with its mountains and valleys and the sea with its waves - don't they point to the Maker, All-Powerful, Knowing, Wise and Caring?”

## **Our Responsibility**

To recognise the oneness and unique qualities of Allaah and to call towards Allaah in the pattern shown to us by Rasulullaah (SallAllaahu alayhi wasallam), with wisdom, insight, foresight, conviction, clarity, certainty, proof, understanding and better arguments and without abuse and vulgarity.

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## **AAKHIRAT**

(Life after Life)

## **Various Spheres**

We have various Aalaam (spheres or worlds) around us. The Aalaam-e-Dunya, (the world), the Aalaam-e-Barzakh, (the world of the Grave), The Aalaam-e-Aakhirat,( the World after this life).

All these exist concurrently. They are functioning con-currently and by generally translating the word "Aakhirat" as `here-after' one is lead to believe that this sphere is still to be created. Thus as Dunya exists and we see it, the world of the Grave, and the hereafter i.e.Jannat (Heaven),Jahannum (Hell) and Aaraaf (Purgatory) with all their qualities are co-existing at the same time. Hadhrat Muhammad (Sallallahu alayhi wasallam), the truthful, honest and divine messenger, informed us about this and upon this is our faith.

### **Rational**

Many criminals roam the streets freely and continue to deceit and parade around. Some are even respected. Drug smugglers, pushers, and peddlers are honoured and thieves and rogues ride high on other peoples wealth. Ruthless politicians are living in luxury while those who voted for them are grovelling in poverty. Adulterers who destroy the moral fibre of life walk shamelessly. The strong suppress the weak and the old. Women are raped, children butchered, women widowed, men slaughtered and homes gutted.

All this leads any sensible reasonable human being to conclude that one day justice will be done. This is the Day of Accountability, the Day of Judgement, the Day of Qiyamaat in the Aakhirat which Nabi (Sallallahu alayhi wasallam) taught us about. Every prophet of Allaah called towards three basic beliefs :

- a. Tawheed- oneness of Allaah
- b. Risalaat - Prophethood and
- c. Aakhirat - Life after the life of this world.

### **Basis of Deen: Religion**

We believe in the Aakhirat because Nabi Muhammad (Sallallahu alayhi wasallam) told us about it. The basis of Deen is Naql or Narration, provided that it is proper and authentic - and not Aql or Intellect. Intellect is subject to Naql and does not supersede it.

Upon death man is transferred into the next sphere( or Aalam )of the grave. There is no pre-resurrection before resurrection.

### **Aalaam-e-Qabr/Barzakh**

This life is a reality. It is physical and spiritual. Similarly, questioning in the grave by the angels is a reality. Torments, punishments, comfort and ease are realities in the grave. It is the last stage before the Day of accountability. One who successfully passes this stage will Insha-Allaah pass the remainder easily.

### **Jannat and Jahannum (Heaven and Hell)**

These are realities. These are physical and spiritual. The comfort, ease, luxury, boons, favours and pleasures of Jannat are a reality, as are the torments, heat, cold, punishment, fear and fire of Jahannum.

The seeing of Allaah is a reality and the greatest boon is to witness the pleasure of Allaah. After the weighing of actions, the religious ones whose good deeds will weigh heavier and who will therefore receive their life scrolls, (Naame Amal), in their right hands, will go to Jannat, whilst those whose scale of good deeds are lighter will receive their life scrolls in the left hand will go to Jahannam-Hell.

The believers will go to Hell to pay for their sins whilst the non-believers will remain there perpetually.

### **Aa'raf-(Purgatory)**

In between Jannat and Jahannum there is an area called Aaraf. This is where all those whose scales are equal, and those who died as children of believers or non-believers, will go. Eventually they will all enter Jannat and Aa'raf will be destroyed.

### **Justice**

Allaah is beyond question. Nothing is compulsory on him. If He decrees to send the Jannatees to Jahannum and vice versa no one can question Him. His authority is Supreme. No one can demand justice from Him. No one is on par or equal or superior to Him to question Him. He is in full control, but He is just and has promised justice and is truthful in His speech and pledges.

### **Intercession**

The intercession by Rasulullaah (Sallallahu alayhi wasallam), Ambiyaa (Alaihis-Salaam), Sahabah (Radhiallahu-anhu), Martyrs, Ulema, Huffaz and religious ones is Haqq (A Reality). All with the will and permission of Allaah.

There will come a time when Allaah will destroy all Aalaams and He, alone, will remain. Then He, once again will recreate everything for the Day of Accountability or Judgement. Then death itself will be put to death.

### **Our Responsibility**

To believe in the reality of the above, to execute any action remembering that one Day there is going to be accountability, thus inculcating the fear of Allaah us and behaving according to the teachings of Islaam and hoping for the Mercy of Allaah.

## **QURAAN**

### **Various Books**

Allaah sent four major Rasuls( messengers) with four major books for the guidance of mankind. The Zabur to Hadhrat Dawood (Alaihis-salaam) , The Taurat to Hadhrat Musa (Alaihis-salaam), The Injil to Hadhrat Isa (Alaihis-salaam) and Al-Quraan to Hadhrat Muhammad (Sallallahu alayhi wasallam).

The Rasul explained the book he received to his own people, who then implemented the same. Subsequent Nabis continued to practice on the previous book. As time lapsed, the Zabur, Taurat and Injil were interpolated with additions and subtractions from the original text, thus resulting in incorrect, distorted and fabricated interpretations - to such an extent that their own scholars admit to this historical catastrophe. The languages in which these books were revealed are obsolete. Since Allaah is All Powerful, nothing is too great a task for Him so He sent Hadhrat Muhammad (Sallallahu alayhi wasallam) and revealed to him the last book, Al-Quraan.

### **Al-Quraan - Revelation:**

Rasulullaah (Sallallahu alayhi wasallam) used to visit the cave of Hira on Jabal-e-Nur to contemplate and meditate. At the age of 40, Hadhrat Jibrael, the Hadhrat Jibraeel (AS), woke Nabi (Sallallahu alayhi wasallam) up and revealed to him the first ayats: 'Read, read in the name of your Rabb.'. Sura Alaq. This was the first revelation and revelations continued for the next 22 years, 2 months, and 22 days. The Qur'aan was revealed in parts as and when the situation required.

On the revelation of an ayat Nabi (Sallallahu alayhi wasallam) used to call the Sahabah / Companions (Radhiallahu-anhu) who wrote it on bones, leaves, leather, patches, stones, and simultaneously memorised the ayat in order that it may be recited in prayer. Preservation, protection and safe guarding of the original commenced immediately. Today we have in our hand the very same Quraan which was revealed to Hadhrat Muhammad (Sallallahu alayhi wasallam), with no addition, no subtraction, no changes and no interpolation whatsoever.

### **Wahy : Divine Protected Revelation**

There are two types of `Wahy`

- a. Matloo refers to the Quraan which is often recited and is also called "Wahi Jaali"
- b. Ghair Matloo Wahy refers to the Ahadeth or saying of the Nabi (Sallallahu alayhi wasallam), which is not recited so often and is also called "Wahi Khaafi".

Allaah has protected the Noble Quraan from any possibility of change by the following means :-

1. The writing of the Quraan in the time of Rasulullaah (Sallallahu alayhi wasallam).
2. The memorisation of the Quraan in the time of Rasulullaah (Sallallahu alayhi wasallam).
3. The repeated recitation of Quraan in prayer.
4. The constant recitation of Quraan by Nabi (Sallallahu alayhi wasallam) to Hadhrat Jibrael (AS) and vice versa, initially once a year then towards the latter part of Nabi's (Sallallahu alayhi wasallam) life twice a year.
5. The proper compilation in book form in the Era of Hadhrat Bakr (Radhiallahu-anhu) under the supervision of Hadhrat Zaid bin Thabit (Radhiallahu-anhu).
6. Taraaweeth, The recital of the whole Quraan during Taraawih in the month of Ramadaan, initiated during the era of Hadhrat Umar(Radhiallahu- anhu)and in practice up to present time.
7. The dialectic standardization of the Quraan in the era of Hadhrat Uthman(Radhiallahu-anhu) and the spreading of the scripts of the Qur'aan to the existing Muslim empire.
8. Educating the populace on grammar, syntax, vocab, style and lyrics in the time of Hadhrat Ali (Radhiallahu-anhu).
9. Introducing diacritical marks (Zabr, Zer Pesh) in the time of Yusuf bin Hajjaj so that non-Arabs do not falter when reading the Quraan.
10. The Huffaz who learn and protect the text of the Quraan.
11. The Qari's who learn and protect the various recital variations.
12. The Ulema who study to protect valid, reliable and authentic meanings and interpretations of the text of the Quraan.
13. The calligraphists who protect the various forms of writing of the text of the Quraan.
14. The General public who by acting on the ayats of the Quraan actually protect that particular ayat, e.g. by performing Salaat the ayats of Salaat are protected.
15. Allaah's open challenge to produce even a single aayat like that of the Qur'aan.

With this system of protection the Quraan is the only Divine book on the surface of the earth which is learned verbatim, in its original language with absolutely no change whatsoever.

### **The Quraan itself**

The Quraan has 30 paras 540 sub-chapters, 6666 ayats, 86 340 words and 322 671 letters.

## **The Meaning of the Quraan**

The Quraan is from a Divine Source, Divine revelation and Divinely protected via a Divinely sent Arch-Angel, Jibrael (Alaihis-salaam) to a Divinely appointed personality Hadhrat Muhammad (Sallallahu alayhi wasallam) for Divine guidance to the whole of mankind. The Quraan is the uncreated speech of Allaah. There is no Divine Book after the Quraan, no Divine revelation of the calibre of the Quraan. After the Quraan, no repository of `wahy` after Rasulullaah (Sallallahu alayhi wasallam). The Quraan is not a book on farming, agriculture, geography, astrology or science but a book of guidance for guidance.

The meaning of the Quraan will be determined by:

1. The Quraan itself, i.e. ayats expounding ayats;
2. The elucidation given by Rasulullaah (Sallallahu alayhi wasallam);
3. The explanation rendered by the students of Rasulullaah (Sallallahu alayhi wasallam), the Sahabah (Radhiallahu-anhuma);
4. The meaning given by the students of the Sahabah (Radhiallahu-anhu) who possess the quality of Ihsaan( i.e. performing actions knowing full well that Allaah is watching,)

Explanations contrary to the beliefs of the Ahle Sannat -wal Jamaat will be automatically rejected.

## **The Sequence**

The Quraan was as stated revealed, bit by bit over a span of time. This sequence is called `Tarteeb-e-Nusul` -sequence of revelation, a historical or chronological sequence of revelation. This is no more in existence.

As the Quraan was revealed, Nabi (Sallallahu alayhi wasallam) would instruct that this verse/chapter , must go here after this one, or before this one and so on. Hadhrat Jibrael (Alaihis-Salaam) would come and recite the Quraan to Nabi (Sallallahu alayhi wasallam) in the above sequence and Nabi (Sallallahu alayhi wasallam) would do the same. This is called `Tarteeb-e-Rasul` - Sequence (as specified) by the Rasul and upon this sequence is the Imaan (faith) of the Muslims. Those who reject this are not Muslims.

## **Our Responsibility**

Every Muslim should protect and defend the texts and meanings of the Quraan by learning and practising on the laws and commands of the Quraan.

## **SAHABAH (Radhiallahu-anhum)**

## Companions

### Who is a Sahabi (Radhiallahu-anhu)?

Any male or female person who, in the state of Imam (Faith), saw or was in the company/presence of Rasulullaah (Sallallahu alayhi wasallam) in the era of Rasulullaah (Sallallahu alayhi wasallam) and who passed away in the state of Imaan, is a Sahabi (Radhiallahu-anhu).

### Sahabah's (Radhiallahu-anhu) Role

Hadhrat Muhammad (Sallallahu alayhi wasallam) came with the message of Islaam. He explained Tawheed - .Unity of Allaah, Risalaat - Prophethood, Aakhirat - Life after this life, and the various traits of Islaam. This he conveyed to none other than Sahabah (Radhiallahu-anhu). Therefore the link between us, in fact of all non Sahabah and the entire Deen of Islaam are the Sahabah (Radhiallahu-anhum).

Every piece of information concerning beliefs, rites, rituals, rules, regulations, laws and commands have reached us via the Sahabah (Radhiallahu-anhum).

The belief of the unseen, the Quraan, the laws of Salaat, the rules of Hajj, the regulations of Saum, the degrees of Zakaat and all other specifics of Islaam have reached us via the Sahabah (Radhiallahu-anhum).

The Sahabah are in reality the "Blessed Link" between us and the entire Deen. They informed us not only how Rasulullaah (Sallallahu alayhi wasallam) performed Salaat, made Hajj and engaged in Jihaad, but also how he smiled, walked, talked and they witnessed the coming down of "wahy" - divine protected revelation.

Thus without the contribution of the Sahabah there is no Deen.

### Criterion:

Deen was preached and practised by the Sahabah (Radhiallahu-anhu). Laws were entrenched by the Sahabah and executed by the Sahabah. The Sahabah displayed the practical structure of Islaam.

They were taught by Nabi (Sallallahu alayhi wasallam), and they were the students and disciples of Rasulullaah (Sallallahu alayhi wasallam). Their examiner is Allaah. Their hearts were tested for Imaan in Allaah and the Shariat of Islaam and "Allaah is pleased with them and they are pleased with Allaah" (Quraan). They understood the spirit of Islaam, their actions became part of Islaam, their Judicial pronouncements became part of the cannon law of Islaam.

### Status

Rasulullaah (Sallallahu alayhi wasallam) received `wahy', the spiritual guidance for the whole of mankind. He is the `bright shining sun' emanating spiritual rays which

penetrated the bodies of the Sahabah (Radhiyallahu-anhu) like the piercing of the winter sun rays into every cell of the human body longing for the warmth of the sun. Within minutes of being in the blessed company of Rasulullaah (Sallallahu alayhi wasallam), the spiritual status of Sahabah (Radhiyallahu-anhu) reached that of Ihsaan (knowing Allaah is watching every action). In principle, all Sahabah (Radhiyallahu-anhu) are Jannaties, for Allaah is pleased with them.

The Asharah Mubasharah.

The Sahabah who are referred to as "Ashara Mubashrah" were given the Glad tidings of Jannat by Rasulullaah (Sallallahu alayhi wasallam) in one sitting. They are: Abu Bakr, Umar, Uthman, Ali, Abdur Rahman bin Auf, Talha, Zubair bin Al-Awawam, Said bin Zaid, Abu Ubaidah bin Jarrah, Saad bin Abi Waqqas (Radhiyallahu-anhuma).

The sequence of the Khulafa-Rasheedeen comprising of Abu Bakr, Umar, Uthman and Ali (Radhiyallahu-anhuma) was destined, foretold, worthy, and a historical fact, each one deserving his position and place.

### **Differences**

The Sahabah (Radhiyallahu-anhu) had differences. Sahabah (Radhiyallahu-anhu) are not masoom (innocent) like Ambiyaa, (Alaihis-Salaam) but Mafooz (protected from sin). Their differences do not give anyone the licence to cross examine or to criticise their honour, status, dignity or position. A few note-worthy points regarding the above issue will save one's Imaan:

1. When Allaah is pleased with Sahabah (Radhiyallahu-anhu), what right do we have to be displeased?
2. When Allaah has forgiven the Sahabah (Radhiyallahu-anhu), who are we not to forgive them?
3. They are Jannatees, who are we?
4. To scrutinize a matter that occurred  $\pm 1400$  years ago and then to pass judgement is injustice to the evidence of history itself.
5. To rely on unauthentic, biased historians and pass judgement on Sahabah is a gross injustice.
6. Who are we in the first instance to act as judges ? and
7. What authority have we to put Sahabah in the evidence box or in a court room for cross questioning and examination.
8. What is the benefit of finding flaws and mistakes with the Sahabah? 9. Sahabah must be viewed historically through the lens of Quraan and Ahadith and not
10. Through tinted politically motivated lens.
11. Criticising Sahabah would mean that Allaah chose the companions for Rasulullah (Sallallahu alayhi wasallam) incorrectly.
12. Questioning the Sahabah jeopardises the integrity of the whole of Deen, placing it under question.
13. Criticising Sahabah is like criticising the spiritual mentor of the Sahabah, who is none other than Rasulullaah (Sallallahu alayhi wasallam), and this implies a criticism of Allaah.
14. In order to criticise someone, one must either be equal to or superior to that person. What is our status in relation to the Sahabah (Radhiyallahu-anhu)?
15. Sahabah (Radhiyallahu-anhu) can criticise each other, they are on one level. Where are we?
16. Know that the one who speaks ill of the Sahabah is misled and a misleader.
17. If the words used against the Sahabah are in the similar manner used for our near and dear ones, who are far greater sinners than the Sahabah, will we like it ?.
18. The differences in Jurisprudence which existed amongst the Sahabah (R.A.) will remain .

### **OUR RESPONSIBILITY**



- |   |                               |
|---|-------------------------------|
| (1) To defend and protect the status, rank, dignity, honour, position | and integrity of the Sahabah. |
| (2) To disassociate ourselves from those who say or do anything       | against the Sahabah.          |

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## HUMAN RIGHTS IN ISLAAM

Human rights in Islaam require 5 basic aspects to be protected and around which the laws rotate. These are:

### 1. Protection of Life

In Sura Maidah, Allaah states: *"If a person kills another without (a just and valid reason) or in order to spread confusion on earth, it is as if he has killed all the people"* and in the famous sermon of Hajj, Hadhrat Muhammad (Sallallahu alayhi wasallam) said: *"Most certainly, your life, your property and your honour are as sacred as this day of Hajj"* (Bukhari and Muslim). Furthermore, Rasulullaah (Sallallahu alayhi wasallam) said about dhimmis( non-Muslim citizens in a Muslim state) *"One who kills a man (i.e. dhimmi) under covenant will not even smell the fragrance of Jannat (paradise)."*

### 2. Protection of Property

The law of hand-amputation for thieves bears testimony to the importance Islaamic law attaches to the safeguarding of property. This law when stringently enforced , has reaped incredible peace in the areas where it is applied. Allaah says: *" And devour not your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may devour a part of the property of men wrongfully whilst you know"* (Al Baqarah 188).

### 4. Protection of Dignity

Adultery and fornication destroy the moral fibre of society and lowers man to the status of beasts. It destroys modesty, and purity of progeny. Shariat has therefore declared adultery and fornication as illegal. The non-married guilty person is to be flogged and the married guilty person is to be stoned to death. In this field the court proceedings are so intricate, specific, minute and clear that these heinous crimes are virtually non-existent in countries where the punishments are applied.

### 4 Protection of Intelligence

To protect the above aspect Shariat has prohibited any form of intoxicant. The drunkard must be flogged. Anything which disrupts the power of reason, talking and perception must be curbed at any cost for the protection of society at large. Pornography, nudity, indecency and drugs are all forms of evils which have to be eradicated by every ruling party in order to secure a healthy society.

## 5. **Protection of Deen**

Imaan is the most valuable property and asset of a Muslim. One who renounces Imam (Islam) becomes a murtad or renegade. Shariat has stipulated the penalty of death on such a person. Thus all structures which aid in protecting Imam are absolutely necessary. All the above protect the interest of the country at large.

Other fundamental rights are:

### 1. **Freedom of Religion**

Allaah says : " There is no compulsion in Deen (religion)" -al Baqarah and "Will you then force men till they are believers, and if your Rabb had pleased, all those who are on earth would have believed" - Yunus.

### 2. **Right to Protect Honour**

The Lofty Quraan states: *O Muslims do not let one (group) of people make fun of another group, do not defame one another, do not insult by using nicknames, do not backbite or speak ill of one another (49:11-12)*

### 3. **The Right of the Poor, Needy, Destitute and Handicapped**

The Noble Quraan states: *And in their wealth there is a (right) dua for the beggars and for one who is denied (destitute) - Al-Zariaat and the Blessed Rasul (Sallallahu alayhi wasallam) said:*

1. If anyone leaves behind property, it will go to his heirs, but if anyone leaves behind some liabilities, the burden of their responsibility rests on us (the state); and
2. If anyone dies in debt or leaves behind dependents who are in danger of becoming destitute, they should come to me. I am their guardian.

(Bukhari, Muslim)

### 4. **The right for Sanity and Security of Private Life**

Allaah says: *"Avoid suspicion for surely suspicion in some cases is sin, and spy not nor let some of you backbite others"* (Al Hujaraat). And also: *"Enter not houses, other than your own houses, until you have asked permission, and saluted their inmates and spy not"*. (An-Noor, Al-Hujaraat).

### 5. **The right of Freedom of Speech against Tyranny**

Allaah states: *"Allaah does not like noisy (public) utterances of hurtful speech, except by one who is oppressed (who has been injured) and Rasulullah (Sallallahu alayhi wasallam) said: "The best of Jihaad is to speak truth (and justice) in the presence ( of ) an oppression" (Abu Dawood).*

## 6. **Right of Freedom of Speech and Expression**

This is given to any person provided the nature is not for spreading evil, chaos, confusion or wickedness. Allaah says: *"You are the best nation raised up for mankind. You enjoin good and forbid evil and you believe in Allaah"* (Al Imraan). Rasulullaah (Sallallahu alayhi wasallam) said: *"Whoever amongst you sees evil so change it with your hand, if you are unable then with your tongue (Speech or writing.) if you are unable then with your heart..... (Muslim) .And Hadhrat Abu Bakr (Radhiallahu-anhu) stated in his inaugural address : "Co-operate with me when I am right but correct me when I commit error; obey me so long as I follow the commandments of Allaah and His Rasul, but turn away from me when I deviate ."*

## 7. **Religious Tolerance and Right to Defend Faith by Debate**

Allaah states : and abuse not those who call upon besides Allaah and argue not with the people of the Book, except by what is best (fair) save such of them as act unjustly (Al-Imran - Al-Ankabut).

## 8. **The Right of Equality**

The Quraan says: *"O mankind, surely we have created you from a male and a female, and made you tribes and families that you know each other."* Rasulullaah (Sallallahu alayhi wasallam) said: *"You are all sons of Adam and Adam was created from dust."* (Muslim). Further, *" There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab or black (dark in complexion) over a white (light in complexion) or a white over a black, save due to piety"* (Bukhari).

## 9. **Right of Workers**

Nabi (Sallallahu alayhi wasallam) said: *" Pay the labourer his due before his sweat dries."*

## 10 **The right to Own**

Allaah says: For man is the benefit of what they earn and for women is the benefit of what they earn (An Nisaa) and Rasulullaah (Sallallahu alayhi wasallam) said: *"Whosoever usurps a piece of land, a garland of the earths seven layers is prepared for his neck ."* (Bukhari).

## **Our Responsibility**

Not to harm others , not even animals . Also one should not be harmed by others. To act for the pleasure of Allaah.

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## MORAL SYSTEM IN ISLAAM

Before explaining a few aspects of the moral system in Islaam, few basic principles have to be understood.

**Firstly:** The concept and definition of good and bad are determined by the Shariat and not by the opinions of any person, or group of people or parliament or so called 'thinker.' Good is what Shariat defines as good and bad is what Shariat elucidates as bad.

**Secondly:** There are two methods of solving problems. If the room is cold due to a window being open, then one method of obtaining heat is to put on a heater, get a heating blanket, insert underfelt heating etc. while still leaving the window open. The second method is to close the window and the room will slowly, naturally heat up. The West wants to prevent immorality by providing every means for immorality to flourish. Nudity, pornography, permissiveness, inter-mingling of sexes, dancing and lewdness are on the increase. Islaam on the better end, seeks to terminate all these causes of immorality so a healthy, morally upright society may prevail.

**Thirdly:** Mankind can be classified into three categories:

1. Those who have total control over their inner-selves, carnal desires, whims and evil qualities. This group comprises of those who, with little encouragement from the Shariat, reach unbelievable spiritual heights.
2. Those who have no control over their inner-selves, carnal desires, satanic inclination. This group also number a few but require severe Shari warnings to jolt them into reformation.
3. Those who behave well, but at times their inner-selves take control over them. This group is in the majority and the rules of Shariat and the admonitions serve to benefit them tremendously.

**Fourthly:** It should be borne in mind that Islaam does not aim to destroy the natural in-born qualities of man but (a) to re-direct them and (b) to regulate these by discipline. A person naturally has physical passionate desires. Islaam prescribes marriage to legally satisfy these desires as well as the corresponding responsibilities that come with the fulfillment of such desires.

### Noble Example

Allaah has created us and knows what is best for us. He says: *"Shall He who has created all things not know them all? He is Wise and All-Knowing"* (67:14). Our Rabb has given us a role model in the life of Rasulullah (Sallallahu alayhi wasallam). The Noble Quraan says: *"You have an excellent example in Allaah's Rasul for whosoever hopes for Allaah and the last Day and remembers Allaah much"*. (33/21) Nabi (Sallallahu alayhi wasallam) has come also to teach morality. He said: *"Verily, I have been sent to perfect morals"*. His exemplary conduct represented the Quraan incarnate. Once his wife Hadhrat Aisha (Radhiallahu-anha) was asked: *"What was the moral conduct of the Rasul of Islaam?"*, to which she replied, *"Do you not read the Quraan?"*. When the person asking the question answered in the affirmative, Hadhrat Aisha (Radhiallahu-anha) explained to him that the moral conduct of the Blessed Rasul was nothing but a demonstration of the Quraan in actual life. Nabi (Sallallahu alayhi wasallam) said: *"Nothing that will be weighed on the Day of Judgement will weigh more than moral action"* (Abu Dawood and Tirmidhi).

### Some Moral Aspects

#### 1. Scrupulous Conscience:

Muslims must not only avoid prohibited actions but must also avoid doubtful matters. The highest degree of this is explained in the saying of Rasulullaah (Sallallahu alayhi

wasallam) “*One will never achieve the level of muttaqeen (Allaah - fearing) until he avoids even what is not considered sinful because he is afraid of falling into the prohibited*” (Tirmidhi).

## 2 Lower the gaze

A Muslim must avoid looking at the cause of sin. Allaah says: “*Tell the believing men to lower the gaze*” (24:30). Nabi (Sallallahu alayhi wasallam) said: “ You should guard your sight and protect your dignity, or Allaah will cover your face with humiliation. ” (Tabrani). “*Leave what is doubtful and accept that which is beyond doubt* ”. (Ahmad, Darmi).

## 3. Control the Tongue

One must avoid useless talk, slander and backbiting. The Rasul of Allaah (Sallallahu alayhi wasallam) said: “ *The abuse of the tongue causes them to be thrown into the fire on their faces: the believer does not take to accuse, curse and use foul language.* ” (Tirmidhi). And “ Anyone who speaks a lot will have a lot of mistakes, and those who commit a lot of mistakes will have a lot of sins, and those who have a lot of sins will be in the Hell-fire .” (Bukhari) “*And I promise Jannat (Paradise) to him who pledges to safeguard what is in between the two legs and the jaws* ”. (Bukhari, Muslim).

## 4. Modesty

Modesty must not prevent the speaking of truth. Rasulullaah (Sallallahu alayhi wasallam) said: “*Faith (Imam) consists of more than 60 or 70 branches, the greatest of these is the Kalimah, `There is no ilah but Allaah", and the lowest is to remove an obstacle from the way; Modesty is one of the branches.* ” (Bukhari, Muslim), And “*Modesty comes out of faith*”. (Ibid).

## 5. Acts Destructive to Modesty

i "One who breaks off relationships shall not enter Jannat. ” (Sahihain).

ii.“The backbiter shall not enter Jannat. ” (Sahihain).

iii.“Avoid envy, for it destroys virtue in the same way as fire burns dry wood”. (Abu Dawood)

iv.“You have also fallen a prey to jealousy and grudging, the ailments of the earlier nations. It shears (you) completely. I do not mean the hair but the Deen .” (Tirmidhi, Ahmed).

v.“Wolves let loose on (a herd of) goats would not cause as much damage as the love of wealth and office damages Deen.” (Tirmidhi, Ahmad).

## 6. Honesty

Lies are the worst and most degraded behaviour and they open many doors to evil. Nabi (Sallallahu alayhi wasallam) said: “*Verily, faith will lead to goodness and goodness will lead to heaven .*” A person who develops a habit of honesty will be accepted by Allaah as an honest person. But lying leads to evil, and evil leads to the Hell-Fire. A person who lies becomes habitually dishonest and he will be written off by Allaah as a liar. There are three things which point to a hypocrite : When he speaks, he tells lies, when he promises, he never fulfils it, and when he is charged with a trust he misappropriates it. (Sahihain).

## 7. Humility

Rasulullaah (Sallallahu alayhi wasallam) said: “*No one will enter Jannat who has even an atom of pride*”. (Muslim). No difference must be made on grounds of wealth or colour.

## Our Responsibility

To adhere to the noble pattern of conduct as displayed by Hadhrat Muhammad (Sallallahu alayhi wasallam), in every walk of life..

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## ECONOMIC SYSTEM IN ISLAAM

Some fundamental aspects of the beautifully balanced economic system of Islaam are listed below:

1. Means of livelihood are stages on a journey to please the Creator. “*Seek the Other world by means of what Allaah has bestowed upon you* ” (18/77).
2. “Wealth” is Allaah’s property. Thus Allaah has the right to demand that man uses, spends and distributes the wealth given to him in accordance to the commandments of Allaah.
3. Man invests his labour in the process of production.
4. Islaam recognises the right to private property and does not consider it to be an absolute and unconditional result of disorder on earth.
5. Islaam has a system which allows every individual to function in a normal way according to his ability, his aptitude, his own choice and liking, so that his activities may be more fruitful, healthy and useful.
6. Islaam encourages an economical system whereby every one is able to get what is rightfully his.
7. So unselfish is this system that not only do those who have directly participated in the production of wealth benefit but also those who are poor, helpless, needy and destitute.
8. The obligatory paying of Zakaat is hardly a drop in the ocean of wealth owned by the wealthy and yet it serves to assist those who are less fortunate. Wealth is not allowed to be concentrated in a few hands to the exclusion of those in need. It is allowed to circulate in the society without worming away an unjustly excessive amount from the owner (as seen in most western countries today).
9. Mines, forests, unowned barren lands, hunting and fishing, wild grass, rivers, seas, spoils of war are primary sources of wealth which every individual is entitled to share according to his abilities and his labour. No one person or state department is allowed any kind of monopoly over them.
10. Every one gets his share according to the labour and resources invested by him.
11. The actual factors of production are three
  - (a) capital - liquid money or food stuff .
  - (b) land - lands, houses, machines,.

- (c) labour - human exertion, whether of the body or of the mind or heart.
12. Islaam recognises wealth earned in the form of wage, profit and rent.
13. Capital can be invested in 3 ways:
- private business - one invests the money and works in that business himself;
  - partnership - several persons may jointly invest capital and jointly manage the business and jointly bear the risk of profit and loss;
  - co-operation of capital and organisation (Muzarabat) one person may invest the capital with another who manages the business and each share the profit and loss.
14. A person cannot lend money and usurp usury from it.
15. “And Allaah has permitted trade and forbidden interest” (2/175)
16. The results of usury are briefly:
- Mutual help and obligation come to an end;
  - It makes a man hard-hearted instead of kind-hearted;
  - One addicted to the evil is pleased to see others in trouble and is always on the lookout to find a needy person and by showing a false feeling of sympathy, entraps him in the net of loan and destruction;
  - When the greed for wealth is augmented, his conscience becomes blinded and this results in various acts of dishonesty and fraud;
  - Generally such a person becomes indecent, proud and lazy because he earns millions without any exertion and labour. His attention is driven from useful pastimes such as indulging in trade, cultivation or industry, upon which depend the progress of the country;
  - The moral fibre of society is corrupted because wealth gained in such forbidden ways generally end up in brothels, gambling houses and other harmful avenues.
- The distribution of wealth to cater for the less fortunate is briefly outlined:
- Zakaat:** Every mature person who possesses a prescribed amount, or more of silver, gold, cattle or merchandise, is under the obligation to spend, after possessing these for one year, 2½% of his wealth on those who are in need.
  - Ushr:** Is a form of 'Zakaat' which is levied on land produce. Its distribution is like of Zakaat.
  - Kaffara:** Expiation money which a person who breaks a fast of Ramadhan, or kills another Muslim unintentionally or breaks a vow after taking it, has to spend compulsorily and sometimes voluntarily on the needy.
  - Sadaqat-ul-Fitr:** Spending of a small amount of wealth by those Muslims who possess a specific quantity of wealth before Eid-ul-Fitr on the needy and the less fortunate.
  - Nafaqat:** The responsibility of supporting close relatives, for example, ones wife and minor children.
  - Wiraasat:** Inheritance: The Islaamic system has many special features.
    - A long list of inheritance laws have been presented in accordance with the degree of relationship to the heir. This makes the inherited wealth circulate amongst many individuals as opposed to one person taking all and the evils associated with it.
    - Islaam gave women also the right to inherit property
    - The deceased has not been given the prerogative to deprive a legal heir of his or her share, nor to make any kind of modification in the prescribed share of any heir.
    - No distinction has been made among children on the basis of priority of birth. An equal share has been allotted to the elder and younger.
    - It is forbidden to make a bequest in favour of an heir, in addition to the prescribed share.
    - A small part of the property can be bequeathed to one who may not be an heir.
    - A testator cannot dispose of all his property by will. He is permitted to bequeath upto one third of his property as he wishes but he has no legal right to exceed this limit.
19. **Khiraaj and Jizyah:** (Tribute and Protection Fees)
- Khiraaj** is a type of levy on land imposed only on those lands which come under the category of khiraaj, and to spend on community projects.
- Jizyah** is received from Non-Muslims who are citizens in an Islaamic state and the protection of whose life, property and home becomes the responsibility of the state.



20. Wages will be determined in proportion to the scales of supply and demand in relation to Labour and Exertion in the light of justice and the cost of living. Such a system of economics, keeps check on selfishness thus eliminating the need to beg, and catering for the under privileged. The rich do not become richer nor the poor poorer.

### **Our Responsibility**

To practice the system presented by Islaam and to reap the benefits in this world and in the Grave and Aakhirat.

## **WHAT OTHERS SAY ABOUT HADHRAT MUHAMMAD (SALLALLAHU ALAYHI WASALLAM)**

According to the Injunctions of the Lofty Quraan we Muslims believe that the advent of our Prophet Muhammad (Sallallahu alayhi wasallam) was expressly foretold in all the sacred books of the major religions.

The Lofty Quraan says : "and when Allaah made a covenant through the prophets: Certainly what I have given you a book and wisdom then an apostle comes to you verifying that, which is with you, you must believe in him and you must aid him. He said: do you affirm and accept my pact in this (matter?). They said: We do affirm" (3:80).

The claim is advanced here that all the prophets had prophesied the advent of a World prophet who will verify the truth of all the prophets who had appeared in the world.

### **Prophecies in the Old Testament**

There are many prophecies regarding the Blessed Prophet both in the Old and the New Testaments. Deut, (viii: 15:18) speaks very clearly of the rising of a prophet (who shall be the like of Moses) from among the brethren of Israelites, (i.e. the Ishmaelites or the Arabs). The passage in question reads:

#### **Deut XVIII, 15-18**

"15, The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken, 16. According to all that thou desirest of the Lord thy God in Horeb in the day of assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not, 17. And the Lord said unto me. They have well said that which they have spoken. 18. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him".

In the above-quoted passages Prophet Muhammad (Sallallahu alayhi wasallam) is foretold. For Allaah declared to all the Israelites that he would raise up a prophet from among their brethren. Now we do not hesitate to affirm that it is impossible that the phrase "brethren of Israel", could have any other meaning than that of Ishmaelites and these never had any prophet but Muhammad (Sallallahu alayhi wasallam). It is admitted both by Jews and Christians that revelations to the Israelite Prophets were not made in the very words as given in the Scriptures, but only their purport, which they afterwards delivered to the people in their own language. But the lofty Quraan, on the contrary, revealed to prophet Muhammad (Sallallahu alayhi wasallam) word by word as it is a fact which makes the expression "and will put My words into his mouth" inapplicable to anyone except Muhammad (Sallallahu alayhi wasallam).

In promising to raise up a prophet Allaah tells (Musa)Moses that "I will raise up a prophet from among their brethren". but we find in Deut, 34:10 that there arose not a prophet since in Israel like unto (Musa) Moses. There cannot then remain a single doubt but that the promised prophet must have been from among the Ishmaelites, the brethren of the Israelites.

### **Another Prophecy of the Prophet Isaiah (Original Hebrew Text) Jesaia Cap. 21.22. Issiah Xxi 7.**

“He saw two riders one of them was a rider upon an ass the other a rider upon a camel, he harkened diligently with much heed” (Issaah Xxi:7).

Issiah saw in a vision two riders, one of them was a rider upon an ass and the other a rider upon a camel. In our opinion the above passage is the faithful rendering of the original Hebrew. In the English Bible, however, it is thus translated: “He saw a chariot of asses and a chariot of camels, etc”.

The Vulgate has it as follows: “He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, etc”.

There can be no doubt that of the two riders represented by the Prophet Issiah, as being the restorers of the true worship of the Godhead, the rider upon the ass is (Isa) Jesus Christ, because he so made his entry into Jerusalem, and the by the rider of a camel is meant the prophet of Arabia, of which country the camel is a characteristic means of conveyance.

### **Prophecies in the New Testament**

John 14:15--"If ye love me ye will keep my commandments. v. 16. And I will pray the Father and He shall give you another PARAKLETOS (Comforter) that he may be with you for ever. v.25. These things have I spoken unto you while yet abiding with you. v. 26 But the Comforter (Parakletos) which is the spirit of truth whom the Father will send in my name he shall teach you all things and bring all things to your remembrance, whatsoever I said unto you ".

John 16:7 "Nevertheless I tell the truth. It is expedient for you that I go away, for if I go not away, the Comforter (Parakletos) will not come unto you, but if I go, I will send him unto you.

We have not the least doubt that the word "Perikalutas" rendered in English as "Comforter" was not the one uttered by Jesus Christ, but that it was "Parakletos" meaning "illustrious" or "renowned" answering in every respect to the Arabic word Ahmad must "have been erroneously employed as a translation of Parikalutas in some Arabic version of the New Testament',and that Parakletos (illustrious) for Perikalutas was forged by some ignorant or designing monk in Muhammad's time "(Muir, Life of Muhamet).

It is well-known fact that a person was expected by a great number of Christians in accordance with the prophecy from a very early period, which shows that the construction put on the passage in the Acts by the Roman Church and by Protestants was not general.

### **Prophecies in Hindu Scriptures**

Likewise, in Hindu scriptures there are a good many prophecies about the Blessed Prophet Muhammad (SAW).

A few of these are in the Puranas. The one in the Bhavishya Purana is the clearest of all. The fifth word from left to right is the name of our lofty Prophet. It gives even the name of the country of the Prophet “Marusthilmnivasinan" denizen of the desert (Arabia)”. For this reason the Arya Samaj has tried to cast doubt on the authenticity of the Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pundits and the vast bulk of Hindus, nevertheless, it is considered very authentic. The prophecy runs as follows:.

5. “Just then an illiterate man with the epithet Teacher, Muhammad by name, came along with his companions. 6. Raja (Bhoja in a vision) to that Great Deva, the denizen of Arabia, purifying with the Ganges water and with the five things of cow offered sandalwood and pay worship to him. 7.0 denizen of Arabia and Lord of the Holies to thee is my adoration. O, Thou who hast found many ways and means to destroy all the devils of the world. 8.0 pure one from among the illiterates. O sinless one, the spirit of truth and absolute master, to thee

is my adoration. Accept me at they feet”.  
(Bhavishya Purana Parv 3, Adhya 3, Shalok 5-8).  
Another text reads:

“ O People listen this emphatically! the man of praise (Muhammad) will be raised among the people. We take the emigrant in our shelter from sixty thousand and ninety enemies whose conveyances are twenty camels and she camels, whose loftiness of position touches the heaven and lower it.

He gave to Mamah Rishi hundred of gold coins ten circles, three hundred Arab horses and ten thousand cows”.  
Atharva Veda, Kanda 20, Sukta 127, Mantra 1-3.

### **Prophecy in the Parsi Scripture**

It has two collections of Scriptures - the Dasatir and the Zand Avasta, which may be called respectively the old and the New Testament of the Parsi religion. In Dasatir, No 14, which is associated with the name of Sasanil, there is not only a corroboration of the Doctrines and the Teachings of Islaam, but a clear prophecy as to the Advent of the prophet Muhammad. The prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme disorder and demoralization in Persia. It means:

“When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (referring to the Kaabah) and in which many Idols have been placed will be purged of idols, and many people will say their prayers facing towards it. His followers will capture the towns of the Parsis and Taus and Balkh and other big places round about. People will embroll with one another. The wise men of Persia and others will join his followers”.

This prophecy is contained in a book which has ever been in the hands of the Parsis, and its words are clear. The coming man is to be an Arab. The Persians would join his faith. Fire temples would be destroyed. Idols would be removed. People would say their prayers facing towards the Ka’aba. Can this prophecy fit in with any person other than Muhammad?

### **Conclusion:**

On the one hand, the Lofty Prophet Muhammad testified to the truth of all the other Prophets, belonging to all the different nations of the world, and made it a part of his religion, on the other hand, the Scriptures of these previous Prophets are found to contain clear prophecies about the advent of our Lofty Prophet Muhammad (Sallallahu alayhi wasallam). This mutual corroboration, furnishes a great evidence of the spiritual providence of God for humanity, strengthens people’s faith in religion in general and in the religion of Islam in particular.

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## **FIVE PILLARS OF ISLAAM**

Every action done the awareness that it fulfils the will of Allaah is considered an act of worship in Islaam. Specific acts of worship termed the Pillars of Islaam provide the framework for the spiritual life of a Muslim.

Hadhrat Muhammad (Sallallahu alayhi wasallam) stated : "Islaam is founded on 5 pillars".

These are given below:

## **1. THE DECLARATION OF FAITH**

"I bear witness that there is no one worthy of worship except Allaah and that Muhammad (Sallallahu alayhi wasallam) is His servant and Rasul-Messenger". The Prophethood of Muhammad (Sallallahu alayhi wasallam) necessitates Muslims to follow his exemplary life in every aspect.

## **2. SALAAT-PRAYERS**

Prayers are prescribed five times a day as a duty towards Allaah. Prayer strengthens and enlivens belief in Allaah and inspires man to spiritually. It purifies the heart and controls temptations, wrong-doings and evil. The five Salaat are:

1. Fajr prayer performed between the break of dawn and sunrise:
2. Zuhr just after the sun passes its zenith:
3. Asr is the late after-noon prayer:
4. Maghrib prayer is performed immediately after sunset:
5. Isha prayer is performed about 1 hr. and 20 minutes after sunset.

## **3. ZAKAAH**

Zakaah is 2.5 % fixed annual contribution collected from wealth and earning of the well to do and rich. It is spent on the poor and needy in particular and for the welfare of the society in general. The payment of Zakaah purifies one's income and wealth. It helps to establish an economic balance and social justice in the society.

## **4. SAUM-FASTING**

Fasting is prescribed during the Islaamic month of Ramadhaan. This means the abstention from food, drink and sex from pre-dawn to sunset. It encourages the curbing of evil, desires and passions. It teaches love for the poor, sincerity in actions and devotion in worship. It develops patience in difficulties, unselfishness in welfare activities, social conscience and will power to bear hardship.

## **5. HAJJ-THE PILGRIMAGE**

Hajj to the Kabah in Makkah is prescribed to be performed once in a lifetime provided one has the means to undertake the journey. Means refers to wealth, health and safety of journey.

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# NOTES